the trustees unless they reply. In that case, I shall reserve nothing.
With the doctrines I shall endeavor to be thorough at first,
& endeavor to make every shot strike between wind & water.
I shall probably remain in this place for the sake of being at
the fountain head until Spring at least. I think of elaborating
an article on the covenants for the Repository. Pond's & Fal
[illegible]'s articles ~~I think~~ do not strike me as thorough & effec-
tive. Do not pay the postage of your letters, & do not forget
to write me soon— Yours very affectionately J. P. Cowles

Keep's state.

Rev. A. A. Phelps
Boston
Ms.

PAID

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OBERLIN O.
DEC

Gen'l & sweeping statem't
—Keep &c
Overbearing Spirit.
—By fruit
— last night.
J. P. Cowles —
— reclam'n.
Proselyting Spt &c
Future operations.

he knows next to nothing about them.

I shall write the Editor of the N. Y. Observer tomorrow & shall take your advice with respect to the other papers. With respect to the doctrinal discussion I shall labor under one disadvantage; that some of the "ism" & its worst part has been only preached here extempore & yet remains unpublished in any form, so that they will undoubtedly play Proteus with me. However I think I can catch & fix them on a sufficient number of points.

I think that British Christians & Philanthropists ought to know Oberlin just as it is, and so ought Americans. Then if they are willing to sustain it let them. But I can make nothing less of it than a downright piece of imposition for Dawes & Keep to assure Kirk of what they did. Dawes is a layman, & has no great discrimination; neither has Mr. Keep very much, but he is a clergyman & ought to have, & both of them know perfectly well that Mahan & Finney's new views are mostly a copy of Wesley's. Mr. Keep to my certain knowledge when first applied to, to go on the Eng. mission was skittish about Oberlin perfectionism, but without coming here or conversing with any of our brethren I believe, except Mr. Dawes in N. York, he professed, by the reading of Mahan's book on his voyage out, to become perfectly satisfied that all was right. This looks very much as if he adjusted his faith to his business & not his business to his faith. I think decidedly that those American Abolitionists who are opposed to Oberlin perfectionism & who think Dawes & Keep's representations of Oberlin abroad unfair & extravagant, ought in conscience to say so in a voice to be heard across the water. A candid & exact statement of what Oberlin is should be drawn up, & sent out, & published. Then let the Eng brethren & friends decide for themselves. The Wesleyan Methodists may give the more but let them. Let Oberlin take the place it ought among the Methodists or beyond them as it must, but take away its false feathers. It is too much like Colonizationism. That you will stand firm I have no doubt & I hope you will stand strong in the confidence & affection of your people — As to publishing my letters in a pamphlet, I can decide better when they are all written, & so can the public, but I shall try to deal out even-handed justice. I have spared & shall spare just this - that *somebody in Boston thought* - he better come on & there *might be* an opening for him at *Lowell*, and Charles Fitch who has fully received the doctrine of sanctification & the blessing of "a clean heart" wished him if he did go on to Boston to stay with him a week or two in Newark though he is in great trouble with his congregation & presbytery on account of his new views of himself. I believe these are all the calls he has had from abroad in any direction). Perhaps Mrs. Mahan's being in a taking to get away from her family & enjoy a season of recreation might be considered one call & his own desire to cut a figure somewhere another, yet notwithstanding these all were very loud & imperative he was still in a quandary as late as the Thursday or Friday before he went whether to go at all. (The night before he left on my asking him if he was going to N. York & Boston he replied [with his ineffable selfcomplacency & inexpressible importance] he was going on East. The afternoon of the same day (Sunday) he preached & towards the close of his sermon read extracts from a letter of an Eastern clergyman which he said he had just received who professed to have lately obtained "the blessing of a clean heart." The letter proved to be from Mr. Fitch of Newark & most of the extracts read are published in a late No. of the Ober. Evan. though the expression just quoted was prudently omitted. The President at the same time in his sermon contrasted the sweet & heavenly spirit of Mr. Fitch's letters with that of another which he had also just received from one believing "the very opposite" doctrine. He omitted reading the last named letter only for want of time, as he said, and did not then in public mention the writer's name, but many of us knew well enough it was from you, & he made no secret afterwards of the fact that it was. He showed it to Br. Henry & others. Br. Henry said he could not see any bad spirit in it, unless it was where you spoke of Mahan's "ism" & his "hobby.") I told Mahan, that if I went east myself as was possible I should doubtless give him an opportunity publicly to defend the course of the trustees towards me. I could not see that it disturbed his selfcomplacency in the least. I shall be much obliged to you to let me know what he says of me in Boston. He would & will probably go to talking about me in his loose reckless way. Should he make much impression in Boston perhaps it may be best for me to come directly on & confront him. I think I have the facts at my tongue's & fingers' ends, & I am sure

Oberlin

Oberlin, Dec. 5, 1839.

J. P. Cowles.

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Dear bro: Phelps,

Yours came to hand one week since — The reason I did not demand a trial of the trustees was that I committed my resignation into the hands of their secretary before reading, though not before receiving the document which contained their reasons for requesting it. I did not dream that those reasons could be of a nature to affect my Christian character & was only solicitous to have them in writing. I did not even ask or hear a verbal statement of them from the Committee which brought me the trustees request — of course knew not what they were until after I had actually resigned. It may not on the whole make much difference, for I imagine it will be my own fault if they are not seriously used up before I am done with them. I have not yet heard the least intimation that they intend to answer me. All I have heard is to the contrary. I have sent you my second, third, & fourth letters, and may be able to obtain a copy of the first to send you, but you have probably seen an abridgement of it in Br. Tyler's paper. I have not yet written the editors of any other paper except the N. Y. Evangelist to whom I yesterday forwarded my own abridgements of the first & second letters from the Cleveland Observer. My next, i.e. the 6th, will contain proofs that my antiperfectionism is the real difficulty, after which I shall naturally slide into my strictures on the doctrines. If you have any periodical documents which would be of any use to me in this investigation & will forward them to me, I can see them returned. I shall need such aid in bringing out the history of these views, though not in my strictures on the views themselves. (After I wrote you Pres. Mahan ~~has~~ received a letter from Mr. Sears, in which I understand he was assured that private houses enough would be opened to him and that the committee who had the control of the chapel were all or a majority in favor of his having it on evenings ~~of~~ of week days, when not otherwise occupied. (That committee appear to have well understood that there was no opening for him in the chapel on the Sabbath.) As to his "many calls in other directions" I understand it amounts to